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THE
HISTORY
OF
JOHN WESLEY'S
COAT:

SHOWING BY WHOM IT HAS BEEN WORN, AND HOW
IT HAS BEEN TRIMMED.



DERBY:
RICHARD KEENE, IRON GATE;
RICHARDSON AND SON, LONDON, DUBLIN, AND DERBY.

1851.

110. d. 456.

P R E F A C E.

The plan of the following history is found in Dean Swift's "Tale of a Tub;" his language has been used as much as possible, because of its truly English style. Many plans were previously suggested to the mind relative to the position assumed by Methodism; the daring front with which it appeared, and the features it put on. On looking at the subject, it was found, the countenance of John Wesley was changed for a huge mask. After a closer view, instead of the little unassuming Reformer of the 18th century, there was a stuffed Guy, after the fashion of the Guildhall Gog and Magog. The dress of this figure was anything but the dress of the original. Upon examination, a close resemblance was seen between it and the costume of modern Italy. The Dean's "Tale" at once came into the mind. Being somewhat acquainted with it, the following history was soon made out.

Before this narrative was written, it was determined to present to the public—not gratis—an historical, philosophical, metaphorical discourse, on the town and country houses of the heroes of the following story. How the town residence was decorated with architectural skill, to keep up appearances with the world; how the most was made of a little space, for plantations to hide the family mansion from the public view, and the way this house became mortgaged to a certain lord. How tickets were sold at the porter's gates, and admirers of the grounds admitted on the walks. How foxes increased on the country estates; the methods adopted to preserve the game, and get the best sent up to town. How poachers frequented the grounds, worried the foxes, got into the preserves, killed the game, and carried all they shot clean off.

But such a work would be too deep for modern intelligence. It could only be read fasting. Such a tax would be too great for ordinary constitutions. Importations of intellectualisms must be many and frequent first, with Germanised English, cut and shaped to English lips, mouths

and throats. Popular Educations, Tracts and Essays for the Times, Latter and Early Day Pamphlets, church decorations, with lighted candles, wooden crosses, singing boys, and surplices. Popes' bulls, or briefs, Cardinals' red stockings, foreign bishops' pastorals, winking images, limbs of saints, never known or enquired after, and such like specimens of high and low art, must become far more general before such a production would be received with any benefit to the reader or writer, printer or publisher.

Such being the case, I determined to creep into a nook of Dean Swift's skull, and with the aid of his preservers, as the reader will perceive, look out through his eyes, and speak through his mouth, except at times, to give the Dean a little breathing time, I speak through my own. In this way we stand related to each other, by taking turn and turn about.

A great similarity will be seen in ecclesiastical systems presided over by one man. The one man system ever has been, and in the present state of human nature, can only continue by a process of tyranny. Elevate a man above his fellows, and as soon as he can get the chance he will use big words, and back them with *his* authority, little or great as the case may be, whether Pope or Patriarch, Cardinal or Archbishop, Bishop or President. The one man system, in ecclesiastical matters, has had its time; the longest day is past, and each succeeding will get less, until the shortest comes.

The characters introduced into the following narrative, must not be taken, even by the sour and ill-natured, as referring to private individuals, but to embodied representations connected with a public body in the commonwealth. If persons come before the world with certain names, and occupy places which command public attention, their names and actions are their own, not the historian of their deeds. Such individuals cannot but be pleased when called by their right names, and satisfied when their exploits are described.

Events are recorded as they took place, if a different history be desired, the case is clear, the parties concerned have only to change their hand, and alter their movements for the future.

The best of men are often badly represented in their descendants. The purest systems, after a time, become the

most corrupted. These corruptions begin at the worst part of the body, * get to the weakest, † and in the end reach to the extremities ‡. The entire body becomes diseased. To effect a remedy, in this case, requires the most powerful physic, § provided the constitution can bear it; if not, then death is the only relief. The sick man wracked with pain, not knowing how soon his breath may leave him, does not waste time in looking at the physician, or stop to ask a number of questions about the contents of the mixture in his hand. He has no time nor will for such things; in the hope of relief he swallows the dose, and composes himself, with the hope of speedy recovery. Desperate cases are to be treated as such. Hercules, to purge the stables of Augias, changed the course of a river. The skill of *Æsculapius* restored many persons to life. Hippocrates delivered Athens from a dreadful pestilence, for which he received a golden crown. Many said Galen performed his cures by magic, and derived his knowledge from enchantments. Celsus' book of medicine is in every medical school in Europe. Abernethy once recommended a gentleman, who by some mistake had, when drinking in the dark, swallowed a mouse, to go home and swallow the cat, since puss is such a mouser. It is said a doctor prescribed hot beef steaks for a lady troubled with worms. She had fasted many days; the steaks were not to be eaten but to be smelt, and accordingly the worms followed the scent. Physic has done the world much service. Doctors practice their own method on their patients, and mix for them the medicine to be taken. The physician called in to practise on the desperate case before the reader, is *allegory*, and the physic prescribed is *satire*. For the mixture to operate, it must be taken and taken according to direction, otherwise the skill of the doctor will be defeated, and death will assuredly come.

* Heart.

† Head.

‡ Hands and feet. The hands which do the work and make provision for the constitution

§ For a thing to take, or be taken, it should be well timed; hence we have Wesley's Pills and Purgations. See the motto on the title-page of the Conference pamphlet of 1849.

INTRODUCTION.

The books which have come down to us, from remote and more recent times, have striking thoughts, and pointed remarks, on men and manners. A point may not be a very inviting subject on which to write. Now a point may be one of two kinds, strong or weak. The weak points, in the books referred to, are seldom noticed ; the strong ones are alone able to pierce through and carry off the mind.—A plain proof that the heaps of books which were written at the time of those which have reached us, had no points strong enough to resist the sharp edge and point of the scythe of old Father Time ; but having found their proper *level* were borne off by worms, and buried in the graves of their own dust. A *grave* lesson to all writers without good points. As a good *end* is the aim of every writer for fame, these pages have been well-tempered to the very tip.

Subjects concerning men and manners have always called forth the best writings of the best men. To help on the study of these great subjects, a new college has been projected, where, those only, will be admitted, who have ascertained correctly the length, breadth, and thickness, of their skulls, together with the exact weight of the brains. As the number likely to pass the examination room will be small ; the fees to the professors, if any such can be found, are expected to be large. The dress of each department will be very exact, no unnecessary appendages will be allowed ; spectacles to be strictly prohibited, especially coloured ones, for these last-mentioned have been known to give more false views, of men and things, than any other means.

Since the subject of dress has been mentioned, it may be worth while to consider its force ; and how the persons of one age differ from those of another, merely by dress. Fashions vary according to country and climate, times, taste, and age. Every variety is seen, from the soft silks of Persia, to the warm firs of Greenland. The rich embroidered flowing robe of the east, and the sombre suit of the gentlemen of the west. The farthingale of the days of

Miss Queen Bess, the brocade petticoat, in the time of Queen Anne, and the dress, with long body, close sleeves, high neck, and graceful skirt, now worn by all who can get it. The long robes of the infant; and the *shorts* of three score years and ten. The wooer, primed with scent and starch, and the surly old bachelor, who never condescends to brush his hat.

Such is the force of fashion, that it becomes necessary to use a delicate hand in making an attempt to touch it. There is a dress for the mind as well as the body. It has its gay as well as its sombre suit. A winter and summer dress. Bearskins in the hottest summer in the torrid zone, would be as much out of place, as a light flowing garment, if worn by an Esquimaux in the middle of a winter in the north. From the wardrobe of fashion the mind should select its proper dress. An unsuitable *suit* makes the wearer look ridiculous. The mind dressed in unseemly costume breaks down beneath the weight. This projected college has to determine the fashions for the mental regions. These parts of the world have to be reduced to order; there has been strange work in these districts of late. The candidates when found and brought together will have to begin to work.

In the following history it will be seen how fashion holds the rule. How men, to keep up appearances, may take up with dress not in keeping with their order; but when the evil has been found out, with patience and good temper, how the wrong may be corrected, and the young gentlemen's coats brought back to the *first style*.

A fashion just out sets all the world a spinning. Gentle reader, have you never felt the wrong inflicted on you by fashion, in handing you over to the iron hand of destiny, and condemning you through life to wear upon your head that piece of dress commonly called a hat? Have you not felt it to be too hot in summer, and too cold in winter? Have you not been afraid of losing your ears when the wind has been very keen? Has not your hat made you the laughing-stock of children, and every passer-by, when a gust of wind has taken you round some sharp corner, and blown it far away, and which you have not been able to get again until the fur from the edges has been blown still farther off? It is proposed to remedy this evil by the invention of a new hat—not a chimney-top—but a hat for all the

world. The crown to be made of stuff, as light as gossamer, to fit the *head*. A button on the top of the crown of any colour. This button will at once recommend itself to one-third of the human race, the Chinese nation, since this wonderful people are governed by the difference in colour of their officers' cap button. The brim to have four button-holes, or if preferred, as many loops, one on each side, and the same in front, and also on the back. These loops will be emblematical of the universal use of such a hat, besides telling which way the wind blows, pointing as they will, to east, west, north and south. The brim to be fastened up by these loops to the button on the top of the crown. In this form the invention will suit the inhabitants of the torrid zone, and completely *fold up* the turban. In temperate climates, where the sun comes down in the oblique, and the eyes require to be shaded, the front loop has only to be unbuttoned, and this part of the brim will immediately come down, and the eyes will be preserved. In stormy weather, if the wind and rain beat on the left side of the face and ear, undo the left hand loop and the part of the brim unfastened will keep out the weather. If the attack be on both sides, then let the right hand part of the brim be let down as well, and you are safe. If the wind be in the back, let the back part of the brim fall and you are sheltered all round from sun, wind, rain, or storm. The brim thus down, will preserve every inhabitant beneath, or on the poles, from any and every kind of weather. Here then is a hat for all the world; for every inhabitant of the torrid, temperate, and frigid zones, at all times, in the midst of every description of heat, and every kind of cold, Dame Fashion, who has swayed her sceptre over the destinies of the world so long, may expect to tremble in every limb before the wand of invention.

It is not intended to take out a patent for this wonderful invention, although a fortune may be made by it, the greatest ever made. The inventor makes a present of this hat, from the unbounded benevolence of his pen, to every purchaser of this history of the coat, which the writer has endeavoured to reduce to its original fashion; and through these numberless purchasers at home and abroad, to be worn and exhibited to all the world as the greatest invention of the greatest exhibition of the greatest age the world has ever seen.

THE HISTORY
OF
JOHN WESLEY'S COAT.

SECTION I.

ONCE upon a time, there was a man¹ who had several sons by one wife,² and many at a birth; neither could the midwife tell certainly which was the eldest. Their father died while they were young; and upon his death-bed, calling the lads to him, spoke thus:

“ Sons, because I have purchased no estate, nor was born to any, I have long considered of some good legacies to bequeath you; and at last, with much care, as well as expense, have provided each of you (here they are) a new coat.³ Now you are to understand that these coats have two virtues contained in them. One is, that, with good wearing, they will last you fresh and sound as long as you live: the other is, that they will grow in the same proportion with your bodies, lengthening and widening of themselves, so as to be always fit. Here, let me see them on you before I die. So, very well; pray, children, wear

¹ John Wesley.

² Among these we find Jabez, the personification of Conference, and James E—tt, Samuel D—n, and William G—h, the embodiments of Wesleyan Reform.

³ The Wesleyan system, or Methodism.

them clean, and brush them often. You will find in my will¹ (here it is) full instructions in every particular concerning the wearing and management of your coats ; wherein you must be very exact, to avoid the penalties I have appointed for every transgression or neglect, upon which your future fortunes will entirely depend I have also commanded in my will, that you live together in one house, like brethren and friends ; for then you will be sure to thrive, and not otherwise."

Here the story says, the good father died, and the sons went out to seek their fortunes.

I shall not trouble with recounting what adventures they met for the first seven years, any farther than by taking notice, that they carefully observed their father's will, and kept their coats in very good order ; that they travelled through several countries, encountered a reasonable quantity of giants, and slew certain dragons.

Being now arrived at the proper age for producing themselves, they came up to town, and fell in love with the ladies ; but especially three, who about that time were in chief reputation, the Duchess d'Argent,² Madame de Grands Titras,³ and the Countess d'Orgueil.⁴ On their first appearance, our adventurers met with a very bad reception, and soon with great sagacity, guessing out the reason, they quickly began to improve in

1 The Rules of the Society, signed, "John Wesley, May 1, 1743."

2 Covetousness. 3 Ambition. 4 Pride.

The last words of Joseph Benson were, that danger to Methodism rose chiefly from three sources, "the love of riches, the love of honour, the love of power."

the good qualities of the town. They wrote, spoke, both loud and long, rhymed, and sung, and said, and said nothing ; they ate and drank, and walked, and slept, and smoked ; and took snuff ; they ran after coaches, which carried lords, both lay and clerical ; took the numbers of the door where they were set down, with the names thereof ;¹ they talked of the drawing-room, and never came there ; dined with lords they never saw ; whispered a Duchess, and spoke never a word ; exposed the scrawls of their laundress for billet-doux of quality ; came ever just from court, and were never seen in it ; attended the levee *sub die* ; got a list of peers by heart in one company, and with great familiarity, retailed them in another.² Above all, they constantly attended those committees of senators who are silent in the house, and loud in the club-room, where they nightly adjourn to chew the end of politics, and are encompassed with a ring of disciples, who lie in wait to catch up their drop-pings. The brothers had acquired forty other qualifications of the like stamp, too tedious to recount ; and by consequence, were justly reckoned among persons “about town.” But all would not suffice, and the ladies aforesaid continued still inflexible. To clear up which difficulty, I must, with the reader’s good leave and patience, have recourse to some points of weight, which the authors of that age have not sufficiently illustrated.

1 Methodists have been ever running after “ Church and State connection.”

2 Their pretensions are too well known to need ~~omission~~

For about this time it happened, a sect arose whose tenets obtained and spread very far, especially in the *grand monde*, and among every body of good fashion.¹ They worshipped a sort of idol,² who, as their doctrine delivered, did daily create men, by a kind of manufactory operation. This idol they placed in the highest parts of the house, on an altar, erected about three feet. He was shewn in the posture of a Persian emperor, sitting on a superficies, with his legs interwoven under him. This god had a goose for his ensign ; whence it is, that some learned men pretend to deduce his original from Jupiter Capitolinus. At his left hand, beneath the altar, a gulf seemed to open and catch at the animals the idol was creating : to prevent which, certain of his priests hourly flung in pieces of the uninformed mass or substance, and sometimes whole limbs, already enlivened ; which that horrid gulf insatiably swallowed, terrible to behold. The goose was also held a subaltern divinity, or *deus minorum gentium* ;³ around whose shrine was sacrificed daily the flesh and blood of human kind. Numbers of these animals were cruelly slaughtered every day, to appease the hunger of the high priest of this sweating deity.⁴ The chief idol

1 No doubt the proverb originated with this sect—"As well be out of the world, as out of the fashion."

2 The tailors' art.

3 Which we translate after the modern style. The Deity of the gentry of the Minories, a race of foreigners known by the length of their noses.

4 An exposure of the sufferings of the tailors—with other trades—has been recently made.

was also worshipped as the inventor of the yard and needle ; whether as the god of seamen, or on account of certain other mystical attributes, hath not been sufficiently cleared.

The worshippers of this deity had also a system of their belief, which seemed to turn upon the following fundamental. They held the universe to be a large suit of clothes, which invests every thing. That the earth is invested by the air ; the air is invested by the stars ; and the stars are invested by the *primum mobile*. Look on this globe of earth, you will find it to be a very complete and fashionable dress. What is that which some call land, but a fine coat, faced with green ? or the sea, but a waistcoat of water-tabby ? Proceed to the particular works of the creation, you will find how curious journeyman Nature hath been, to trim up the vegetable beaux : observe how sparkish a periwig adorns the head of a beech, and what a fine doublet of white satin is worn by the birch. To conclude from all, what is man himself, but a micro-coat ;¹ or rather a complete suit of clothes, with all its trimmings ? As to his body, there can be no dispute. But examine even the requirements of his mind, you will find them all contribute in their order, towards furnishing out an exact dress. To instance no more ; is not religion a cloak ; honesty a pair of shoes , worn out in the dirt ; self-love a surtout ; vanity a shirt, which if worn long enough will become thread-bare, a bundle of rags, and at last be torn up for tinder.

1 Alluding to the word microcosm, or a little world, as man has been called by philosophers.

These *postulata* being admitted, it will follow in due course of reasoning, that those beings, which the world call improperly suits of clothes, are in reality the most refined species of animals; or to proceed higher, that they are rational creatures, or men. For is it not manifest, that they live, and move, and talk, and perform all other offices of human life? Are not beauty, and wit, and mein, and breeding, their inseparable properties? In short, we see nothing but them, hear nothing but them. Is it not those who walk the streets, fill up parliament, and other places? It is true indeed, that these animals, which are vulgarly called suits of clothes, or dresses, do according to certain compositions, receive certain appellations. If one of them be trimmed up with a gold chain, and a red gown, and a white rod, and a great horse, it is called a Lord Mayor; if certain ermines and furs be placed in a certain position, we style them a judge; and so, an apt conjunction of lawn and black satin, we entitle a Bishop. And in like manner, a white surplice, and Geneva gown, a sable suit with white cravat, pass up and down for orthodox cut divinity.¹

Others of these professors, though agreeing in the main system, were yet more refined upon cer-

1 This is to give notice, whoever steals old clothes—taking them home and patching them up,—then calling them the newest fashions, just out, as certain rag-merchants have done, when caught will be dealt with accordingly.

“ He who prigs, what is’nt is’n,
When he’s cotched he’s sent to pris’n.”

Modern authors perhaps can tell where “ old clo, old clo” come from.

tain branches of it; and held that man was an animal compounded of two dresses, the natural and the celestial suit; which were the body and the soul; that the soul was the outward, and the body the inward clothing; that the latter was *extra*duce, but the former of daily creation and circumfusion. This last they proved by scripture; because in them we live, and move, and have our being; as likewise by philosophy, because they are all in all, and all in every part. Besides, said they, separate these two, and you will find the body to be only a senseless, unsavoury carcass. By all which it is manifest, that the outward dress must needs be the soul.

To this system of religion were tagged several subaltern doctrines, which were entertained with great vogue; as, particularly, the faculties of the mind were deduced by the learned among them in this manner. Embroidery was sheer wit; gold fringe was agreeable conversation; gold lace was repartee: a huge long periwig was humour; and a coat full of powder was very good raillery. All which required abundance of *finesse* and *delicatesse* to manage with advantage, as well as a strict observance after times and fashions.

I have, with much pains and reading, collected out of ancient authors this short summary of a body of philosophy and divinity; which seems to have been composed by a vein and race of thinking, very different from any other systems, either ancient or modern. And it was not merely to entertain or satisfy the reader's curiosity, but rather to give him light into several circumstances of the following story; that knowing the state of

dispositions and opinions in a former age, he may better comprehend those great events which were the issue of them. I advise therefore the courteous reader, to pursue, with a world of application, again and again, whatever I have written upon this matter. And so leaving these broken ends, I carefully gather up the chief thread of my story, and proceed.

These opinions therefore were so universal, as well as the practises of them, among the refined part of a court and town, that our brother-adventurers, as their circumstances then stood, were strangely at a loss. For, on the one side, the three ladies they addressed themselves to, (whom we have named already,) were ever at the top of the fashion, and abhorred all that were below it but the breadth of an hair. On the other side, their father's will was very precise ; and it was the main precept in it, with the greatest penalties annexed. Not to add to, or diminish from their coats, one thread, without a positive command in the will. Now, the coats their father had left them, were, it is true, of very good cloth ; and, besides, so neatly sewn, you would say they were all of a piece ; but, at the same time, very plain, and with little or no ornament.¹ These coats were of linsey-woolsey mixture,² very good of its kind, but like all of its kind, thin, and if held up to the light, easily seen through. It happened, that, before they were a month in town, stiff buckram lining

1 Methodists in the time of their founder were plain and unassuming.

2 Methodism is derived from various sources.

came up ;¹ straight all the world was buckram lining ; no approaching the ladies *ruelles*, without the quota of buckram-lining. That fellow (cries one,) has no soul ; where is his buckram lining ? Now, as far as appearances went, if anything wanted an inner lining to keep it in its place, it was linsey-woolsey ; for when the wind was high, a coat of this texture was, to every observer, a wind-bag. Our brethren soon discovered their want by sad experience, meeting in their walks with forty mortifications and indignities. If they went out to dine, the manservant would direct them to the kitchen ; if they had business at a public office, they were told to wait ; if they made a "morning call," the answer received was, "not at home ;" if they went to visit a lady, a footman met them at the door, with "pray, send up your message." In this unhappy case, they went immediately to consult their father's will ; read it over and over, but not a word about buckram lining. What should they do ? What temper should they find ? Obedience was absolutely necessary ; and yet buckram lining appeared extremely requisite. After much thought, one of the brothers, who happened to be more book-learned than the other two, said he had found an expedient. "It is true," said he, "there is nothing here in this will, in so many words, making mention of buckram lining ; but I dare conjecture we may find them inclusive,

1 The newest fashion.

or in so many syllables." This distinction was immediately approved of by all, and so they fell again to examine the will. But their evil star had so directed the matter, that the first syllable¹ was not to be found in the whole writing. Upon which disappointment, he who found the former evasion, took heart and said, "Brothers, there is yet hopes ; for though we cannot find them in so many words, nor in so many syllables, I dare engage we shall make them out *tertio modo*, or in so many letters." This discovery was also highly commended ; upon which they fell once more to the scrutiny, and soon picked out B U C. ; when the same planet, enemy to their repose, had wonderfully contrived, that K was not to be found. Here was a weighty difficulty ! But the distinguishing brother, (for whom we shall hereafter find a name,) now his hand was in, proved, by a very good argument, that K was a modern illegitimate letter, unknown to the learned ages, nor any where to be found in ancient manuscripts. "It is true," said he, "the word Calendar hath in Q. V. C.² been sometimes wrote with a K, but erroneously ; for in the best copies it is ever spelt with a C. And by

1 BUCK !!! Mr. Wesley said to Francis Asbury, "I study to be little, you study to be great ; I creep, you strut along. Men may call me a knave or a fool, a rascal, a scoundrel, and I am content; but they shall never, by my consent, call me a bishop."

2 Quibuscum veteribus codicibus; some ancient manuscripts. Our learned brother being fond of the letter C, he was for ever looking after *sees*, and consequently found to be all at *sea*.

consequence it was a gross mistake in our language, to spell buckram with a K ; but that from henceforth, he would take care it should be written with a C !”¹ Upon this, all farther difficulty vanished ; buckram-lining was made clearly out to be in the father’s will ; and our gentlemen swaggered as large and as stiff as the best.

But as human happiness is of very short duration, so in those days were human fashions, upon which it entirely depends. Buckram lining had its time, and now something new came up from a certain foreigner, with large front pockets and flaps to correspond, lined with silver lace, and pointed with gold.² Forthwith, everybody was flaunting about in this, the newest fashion. To be without pockets and flaps, with the silver lace and points, would excite the sneer of all. What should our knights do in this momentous affair ? They had sufficiently strained a point already in the affair of buckram-lining. Upon recourse to the will, nothing appeared there but entire silence. Buckram was of little importance : but this affair, of pockets and flaps, silver lace and gold points, seemed too considerable an alteration,

1 The expedients adopted in Conference proceedings.

2 The four cardinal points of modern Methodism. The pocket the treasury, the flaps keeping it close, the lining of silver, gold is the point. Among other things *not* allowed by the original rules of the Methodist Societies, we find the following. “The *putting on of gold or costly apparel*, particularly *the wearing of colashes, high heads, or enormous bonnets.*”—Signed, John Wesley, May 1, 1743.

without better warrant ; it did *aliquo modo essentiae adhaerere*, and therefore required a positive precept. But about this time it fell out, that the learned brother aforesaid, had read *Aristotelis Dialectica* ; and especially that wonderful piece *de Interpretatione*, which has the faculty of teaching its readers to find out a meaning in every thing but itself, like commentators on the Revelations, who proceed prophets, without understanding a syllable of the text. "Brothers," said he, "you are to be informed that of wills, there are two kinds, nuncupatory and scriptory. That in the scriptory will here before us, there is no precept or mention about pockets or flaps, silver lace or gold points, *conceditur* ; but *si idem affirmetur de nuncupatorio, negatur*. For, brothers, if you remember, we heard a fellow say, when we were boys, that he heard my father's man say, that he heard my father say, that he would advise his sons to get pockets as soon as ever they could procure money to put into them, and flaps with silver lace and gold points, when they had money to buy them." "That is very true," cries the other. "I remember it perfectly well," said the third. "And I have heard of it," spake the fourth. And so, without more ado, they got the largest pockets in the parish, and walked about as fine as lords.¹

A while after, there came up all in fashion, a pretty sort of *party-coloured bunting*,² for

1 Not lay, but clerical.

2 This, if it means anything, must be a pun on a proper name.

facings, which, to appearance, was made to add substance, and set off to great advantage the cloth known as linsey-woolsey, and the mercer brought a pattern of it immediately to our fine gentlemen. "An't, please your worships," said he, "my lord so and so, and Sir such an one, had facings out of this very piece last night. It takes wonderfully; and I shall not have a remnant left enough to make my wife a pin-cushion, by to-morrow morning at ten o'clock." Upon this they fell again to rummage the will, because the present case also required a positive precept; the *facings* being held by orthodox writers to be, as to appearance, a very essential part of the coat. After long search, they could fix upon nothing to the matter in hand, except a short advice of their father's in the will, to take care of bunting, and not come near it with a *light*. This, though a good deal for the purpose, and helping very far towards self-conviction, yet not seeming wholly of force to establish a command; and being resolved to avoid farther scruple, as well as future occasion for scandal, says he that was the scholar, "I remember to have read in wills, of a codicil annexed; which is indeed a part of the will; and what it contains hath equal authority with the rest. Now, I have been considering of this same will here before us; and I cannot reckon it to be complete, for want of such a codicil. I will, therefore, fasten one in its proper place, very dexterously. I have had it by me some time." The project was immediately approved by the

others ; an old parchment scroll was tagged on according to art, in the form of a codicil annexed, and the bunting bought and worn.¹

Next winter, silver fringe² became all the wear ; and according to the laudable custom, gave rise to that fashion. Our brother had, for a long time, thought of giving orders for new coats and cloaks,³ to be made after the most approved fashions. Upon the brothers consulting their father's will, to their great astonishment found these words : " Item, I charge and command my said sons, to wear no sort of silver fringe,⁴ upon or about their said

1 This codicil is the code tagged on to Methodism, as left by its founder. This code has been bought at a high price, rightly called by the learned brother, cod-i-cil, or, as, no doubt, he meant it to be understood *code I sell*.

2 In grants of public money, those who take most of the silver are, in the estimation of the government, next in importance to the Established Church, the gold being reserved for it, its residence being fixed at No. 1.

3 Union with the Establishment. " From all I heard and saw in England, I became convinced that there is a real, and, perhaps, a very rapid approach among the Wesleyans to entire re-union with the Church." Dr. Tyng.

A two shilling pamphlet, published in 1847, speaks of gowns, Bishopricks, &c., &c. Coming events cast their shadows before.

4 In the year 1747, Wesley discussed the following question.

Ques. What instance or ground is there in the New Testament, for a national Church ?

Ans. We know of none at all ; we apprehend it to be merely a political institution.

Again Wesley says, " From the time that power, riches, and honour, of all kinds were heaped upon the Christians, vice of all kinds came in like a flood, both on the clergy and laity."

coats," &c., with a penalty in case of disobedience, too long here to insert. However, after some pause, the brother so often mentioned for his erudition, who was well skilled in criticisms, had found, in a certain author, which he said should be nameless, that the same word, which in the will is called fringe, does also signify a broom-stick, and, doubtless, ought to have the same interpretation in this paragraph. This another of the brothers disliked, because of that epithet silver; which could not, he humbly conceived, in propriety of speech, be reasonably applied to a broom-stick. But it was replied upon him, that this epithet is understood in a mythological and allegorical sense. However, he objected again, why their father should forbid them to wear a broom-stick on their coats; a caution that seemed unnatural and impertinent. Upon which he was taken up short, and told if he was not silent, he should soon see how broom-stick would look upon his coat.¹ Moreover, he was told not to speak irreverently of a mystery; which, doubtless, was very useful and significant, but ought not to be over-curiously pried into, or nicely reasoned upon. And, in short, their father's authority being now considerably sunk, this expedient was allowed to serve as a lawful dispensation, for wearing their full proportion of silver fringe.

A while after, was revived an old fashion,

¹ Antiquarians are now pretty well agreed that this circumstance must have given rise to the expression, "Having a warm jacket."

long antiquated, of embroidery, known in the age of tapestry, with feudal figures of men.¹ Here they had no occasion to examine the will. They remembered but too well, how their father had always abhorred this fashion ; that he made several paragraphs on purpose, importing his utter detestation of it, and bestowing his everlasting curse to his sons, whenever they should wear it. For all this, in a few days, they appeared higher in the fashion than any body else in the town. But they solved the matter by saying, that these figures were not at all the same with those that were formerly worn, and were meant in the will. Besides, they did not wear them in that sense, as forbidden by their father, but as they were a commendable custom, and of great use to the public, that these rigorous clauses in the will did therefore require some allowance, and

1 Dr. Tyng, speaking of the Wesleyan Mission House, says, "They have far the largest and finest building of its kind in London, for their accommodation, purchased, I believe, with a portion of the centenary collections." "As I knocked at the large entrance, a *Porter in livery, with red cuffs and collar*, came and introduced me, with much form, into first one Secretary's room, and then another's, before I was in my right place. After having visited the Bible Society House, and the Church Mission House, and finding everything so very unpretending, I was the more struck—I cannot say pleased—with the appearance of pomp with which I was met here." It was for this the poor denied themselves. This shows which way the money goes. This is the house that J—z built. This is the rat that eat the malt that lay in the house that J—z built. And then came the cat that worried the rat that eat the malt that lay in the house that J—z built.

a favourable interpretation, and ought to be understood with a *grain of salt*.¹

But fashions perpetually altering in that age, the scholastic brother grew weary of searching for their evasions, and resolving therefore, at all hazards, to comply with the modes of the world, they concerted matters together, and agreed unanimously to lock up their father's will in a strong box,² shut it up in the cellar, and trouble themselves no farther to examine it, but only refer to its authority, whenever they thought fit. In consequence whereof, a while after, it grew a general mode, to wear an infinite number of points, most of them tagged with silver. Upon which, the scholar pronounced *ex cathedra*, that points were absolutely in the father's will, as they might very well remember. It is true, indeed, the father prescribed somewhat more than were directly named in the will;³ however, that they, as heirs general of their father, had power to make and add certain clauses for public emolument, though not deducible, *in so many words*,

1 "Cum grano salis" we translate, "with a grain of salt." "The salt of Methodism is now a proverb, and means £ s. d. We have not been able to ascertain how many grains go to a pennyweight. A protesting Methodist may be said "not to be worth his salt."

2 Ancient Methodism was for a long time *boxed up*. Nobody knew what had become of it. A hue and cry was raised, but it could not be found.

3 The weekly payments, instead of being given, as originally intended, for "THE RELIEF OF THE POOR," are applied to other purposes. See original Rules, signed John Wesley, May 1, 1743.

from the letter of the will ; or else *multa absurdā sequerentur*. This was understood as final, as coming *from the chair* ; and therefore, on the following Sunday they came to chapel all covered with points.

The learned brother, so often mentioned, was reckoned the best scholar in all that or in the next street to it, insomuch as, having run something behind-hand with the world, he obtained the favour from a certain lord,¹ to occupy an house on his estate, and to teach his children.²

My lord was much pleased with his pliable disposition, and gave consent for the brothers to take up their residence together, which being done, the instructions of the children were at once neglected.

SECTION II.

I have now, with much pains and study, conducted the reader to a period where he must expect to hear of great revolutions ; for, no sooner had our learned brother, so often mentioned, got a warm house of his own, as he called it, over his head, than he began to look big, and take mightily upon him ; insomuch, that unless the gentle reader, out of his great

1 The State.

2 Government grants of money for Wesleyan Schools.

candour, will please to exalt his idea, I am afraid he will henceforth hardly know the hero of the play when he happens to meet him ; his port, his dress and his mien being so much altered.

He told his brothers he would have them to know he was their elder, and that, consequently, his father's sole heir ; nay, awhile after, he would not allow them to call him brother, but Mr. Jabez, and then he must be styled Dr. Jabez, and sometimes, Mr. President Jabez. To support this grandeur, which he soon began to consider could not be maintained without a better *fonde* than what he was born to ; after much thought, he cast about at last to turn projector and virtuoso, wherein he so well succeeded, that many famous discoveries, projects, and machines, which bear great vogue and practice at present in the world, are owing entirely to President Jabez's invention. I will deduce the best account I have been able to collect, and the chief amongst them, without considering much the order in which they came, because I think authors are not well agreed as to that point.

I hope, when this treatise of mine shall be translated into foreign languages, (as I may without vanity affirm that the labour of collecting, the faithfulness in recounting, and the great usefulness of the matter to the public, will amply deserve that justice,) that the worthy members of the several academies *at home* and *abroad*, and especially those of Richmond, Sheffield, and Canada, will favourably

accept these humble offers for the advancement of universal knowledge. I do also advertise the most reverend fathers, the western missionaries, that I have purely for their sakes made use of such words and phrases as will best admit an easy turn into any of the native dialects, especially the Canadian. And so I proceed with great content of mind, upon reflecting how much emolument this whole globe of earth is like to reap by my labours.

The first undertaking of President Jabez was, to get, by contriving a deed of conveyance, a large tract of country, lately said to have been discovered, and known as upper and lower districts in the land of the west.¹ This portion of country being in his hands, he retailed it into several cantons, to certain dealers, who sent out from time to time, overseers for the several plantations. Our learned brother being well skilled in the knowledge of *conveyancing*,² this piece of land was sold and sold again,³ and again and again,⁴ with the same success.

1 The Canadas.

2 There appears to be a play upon the word here; by this means, a constant supply of Methodist ministers were sent out by the English Conference to the Canadas. See "Wesleyan Methodism in England and the Colonies."

3 "The aid of the United Methodist influence, which had been previously secured by executive gold, succeeded in defeating the friends of civil and religious liberty in the electoral contest."—Toronto paper, called "the Nonconformist."

"No sooner was the first union between the British *Wesleyan Conference* and the *Canada Conference*

The second project I shall mention, was his sovereign remedy for the disease known to the faculty as *lingua*.¹ The patient was to be put under blankets, the number to be unlimited, until the cure was effected. As soon as he went to bed, he was carefully to lie on one side, and when he grew weary to turn upon the other. This is, and with good reason, supposed to be the origin of the sweating system. These prescriptions diligently observed, the disease would be cured insensibly by perspiration, flying off in all directions.²

effected, and the gold of the civil government began to flow into the treasury of the latter, than its political character and bearing became immediately changed!"—Toronto paper.

The Rev. Robert A.—'s examination before the House of Commons, July 1st, 1828:

"Do you conceive that the Colonial Government in Upper Canada has manifested any desire for the extension of the British Wesleyan Methodists in that province ?

"I believe there are documents in the Colonial Office addressed to Earl Bathurst and Mr. Huskisson, from Sir Peregrine Maitland, which will show that His Excellency is very anxious that the number of British Methodists should be increased as far as possible in Upper Canada; and I understand that he wrote home a short time ago, recommending that pecuniary aid might be allowed us for that purpose."

4 A gain, and a gain, and a gain indeed !

1 Lingua—language—talk—lay agency. This shows the desire on the part of the Conference to destroy lay agency. See the law of 1835 in opposition to the law of 1797.

2 Nothing like the sweating system, under high pressure or exercise, to cure talk.

A third invention was, the erecting of a whispering office¹ for the public good, and ease of all such as are hypochondriacal, or troubled with the cholic ; as likewise all eves-droppers, physicians, small politicians, friends fallen out, repeating poets, lovers happy or in despair, young men and maidens, privy counsellors, pages, parasites, and buffoons ; in short, of all such as are fond of talking across tables, and in the dark. In this office, the rooms are all double panelled, passages cross and re-cross, doors are locked or unlocked to suit the convenience of the inmates, each one of which being possessed with a set of keys.² The tubes have

1 “ There are certain men who are being sent all over the Connexion to spy out what they can; for the truth is, this spirit of spiritual despotism can only be supported by a system of despicable espionage, and in the Wesleyan Conference this is most perfectly developed; it has, indeed, grown to be fearful in its magnitude, and terrible in its secrecy and power. The sanctuary of a man’s own house is no shelter from its subtle influence. Every preacher is a spy upon his brother, and none is certain that his own familiar friend and fellow-labourer will not one day prove his betrayer. These evil spirits are moving over the whole land, collecting all the scandal they can, sowing the seeds of dissension and distrust broad-cast wherever their baleful influence extends, and the information they gather in confidence is used for the purposes of the clique, and the man against whom it tells, is quietly put down for some miserable station, at a distance, at the next Conference.” —Papal Tendencies of the Wesleyan Conference, p. 4.

2 “ The Conference, only the other day, laid an injunction upon him,”—a Mr. B., the superintendent of the Holt Circuit, 1849,—“ and, contrary to his previous arrangements and plans, required him to leave London immediately, to travel all night, to go instantly to Holt, and by one method or another, to possess himself of the

many branches, and run different ways ; each one has an open mouth, and known by its own sound. The head with the longest ears catches and carries away the greatest number of these sounds. Another very beneficial project of President Jabez's was, an office of insurance,¹ for martyrs of the modern zeal, with their coats, hats, and shoes ; that these, nor any of these shall receive damage by exposure to the weather. Those who pay most to receive least, and those who pay least to receive most.² A project not often attempted by such societies, but not one of which has been of so great a benefit to the shareholders as the one opened by Dr. Jabez.

Our enterprising brother, anxious to test his skill, set out in a new line of business, and became showman. The class which suited his taste was puppets and raree-shows ; the great

key of the house where he had resided. But he had to do with a lady, and the lady was too much for him, and the key of the house at Holt, I believe, is in the hands of the lady yet. But that does not impair the exemplification of one of the most outrageous acts of insulting power that ever was exercised."—Absolutism of the Wesleyan Conference, p. 2.

1 The weekly subscriptions originally were for the poor; after Mr. Wesley's death they were taken to pay the preachers. "Once a week—to receive what they are willing to give towards the relief of the poor."—The Original Rules of the Methodist Society, signed John Wesley, 1743.

2 In the weekly and quarterly payments, as a *general rule*, the poor are required to pay the same as the rich. With the poor some necessaries are given up. The rich do not give up a luxury.

usefulness of which will not for a moment be questioned in these times, seeing they are become so very general. The learned brother shut himself up in his private room,¹ and with all his books about him, began by consulting the most learned authors who had in their most profound moments laid down “rules” for the form, dress, and position of puppets. In a few days an hundred² were set up. The wires fixed, our learned brother took his seat, and moved hands and feet, heads and bodies, eyes and mouth, to his entire satisfaction. The first attempt being so successful, our showman *resolved* to extend his collection,³ and practice upon the public, which in due time he did with the same success.

But another discovery, for which he was much renowned, was his famous universal paper system.⁴ For having remarked how your common paper, in use among bankers and traders of every kind, was of no further benefit than to get an equal penny or shilling worth, Jabez, with great cost, as well as art, had contrived a system, for men, women, and children, of every *class* and age, by which such persons could get paper for silver, equal in size but not in worth or even in weight. In this way the people got all the paper and Jabez all the money. This new system of exchange was attended to at fixed periods of the year, under the regulation of

1 Book Room Committee.

2 The *mysterious* hundred. 3 The Conference.

4 The Ticket system.

certain changes of the moon. The persons concerned were always true to the time fixed for the paper office to be opened, for even paper possessed a charm for persons, houses, and lands, and was purchased at any cost if it had passed through Jabez's hands.

Our brother now felt himself to be of some importance. Money came in at every turn, and the markets continued to rise ; as paper was exchanged for money, he saw it was a fit time to turn in an extra penny, and turn the paper system to still better account. Accordingly, a paper-mill was hired, and on being set to work, the broadsheets came out by wholesale. It cost Jabez many a restless night to adopt a plan to put this paper to constant use. His brain, at last, supplied the desired thing ; but whether he was awake or asleep, the authorities, for this authentic history, are not all agreed. His former schemes had only been regarded as temporary speculations, but now he was about to give to the world a more substantial plan. Accordingly, he advised persons to purchase lands, and build houses thereon ; and then persuaded them to have the title deeds made out of the paper from his mill, which would last longer, and answer better, than parchment. These deeds being drawn up, according to his *own* dictation, he further prompted them to *trust* to themselves, for the payment of the land, and the debts on the

houses, and to *trust* him with the deeds,¹ which they had signed and made themselves responsible for all the payments. The deeds of Jabez became noted by deeds of this kind. The country was soon filled with his deeds. No sooner did he see to what advantage he had put his paper, than he began to enforce the stamp duty, which he always said was the privilege conferred on all dealers at his mill. An annual *bill* was always sent, to the parties concerned, for the responsibility of holding the writings of such as were in debt to themselves for their own property. These bills were always drawn out in the name of £ s. d.²

But of all his rarities, he most valued a certain set of bulls,³ whose race was by great fortune preserved in a lineal descent from those that guarded the *golden fleece*: though some, who pretended to observe them curiously, doubted the breed had not been kept entirely chaste; because they had degenerated from their ancestors in some qualities, and had acquired others very extraordinary, by a foreign mixture. The bulls of Colchos are recorded to have brazen feet. Those of Rome are known by their feet of lead, with fish's tails. But whether it happened by ill pasture and run-

¹ Chapel Deeds. It has become a proverb. The chapels are ours, and the debts are yours.

² See Appendix. Annual collections for debts on the chapels. The Conference holding the deeds and *calling* the chapels their own. If theirs, why do they not pay for them?

³ *The expulsions, or expulsions.*

ning, by an allay from intervention of other parents, from stolen intrigues ; whether a weakness in their progenitors had impaired the quality of the race, or by a decline necessary through a long course of time, nature being depraved in these latter ages of the world : whatever was the cause, it is certain that Dr. Jabez's bulls were extremely vitiated by the rust of time in the metal of their feet, which was now sunk into common iron.¹ A kick from one of them now was instant death.² The terrible roaring, peculiar to their lineage, was preserved, as likewise that faculty of poisoning the air around them through the breath of their nostrils ; which notwithstanding many of their detractors took to be a feat of art, and to be nothing so terrible as it appeared ; proceeding only from their usual course of diet, which was of goose feathers soaked in gall.³ However, they had two peculiar marks which extremely distinguished them from the bulls of Jason, and which I have not met together in the description of any other monster, beside that in Horace.

Varias inducere plumas ;
and
Atrum definit piscem.

For these upon occasion could out-fly any bird in the air, or swim with any fish in the sea. Jabez put these bulls upon several employes.

¹ The pen. ² The expelled are "Methodistically slain."

³ Pen and ink.

Sometimes he would set them a roaring, to frighten naughty boys,¹ and make them quiet. Sometimes he would send them out on errands of great importance ; where it is wonderful to recount, and perhaps the cautious reader may think much to believe it ; an *appetitus sensibilis*, deriving itself through the whole family, from their noble ancestors, guardians of the golden fleece ; they continued so extremely fond of gold, that if Jabez sent them abroad, though it were only upon a compliment, they would roar, and spit, and keep a perpetual coil, till you flung them a bit of gold, or silver ; but then, *pulveris exigui jactu*, they would grow calm and quiet as lambs. In short, whether by secret connivance, or encouragement from their master, or out of their own liquorish affection to gold, or silver, or both ; it is certain they were no better than a sort of sturdy, swaggering beggars ; and where they could not prevail to get an alms, would toss men out of their shops, frighten women from their homes, and run after children in the streets, and occasion their falling into fits ;² who, to this day, usually call spirits and hobgoblins by the name of bull-beggars. They grew at last so very troublesome to the neighbourhood, that some gentlemen of the north-west, got a Scotch terrier and a parcel of right English bull-dogs,

1 Some Wesleyan Reformers have felt the weight of their iron hoof, others have been poisoned into all but silence by their breath. Some have been tossed, and others are still sitting on the points of their horns.

2 If the supplies be stopped, expulsions must be experienced.

and baited them so terribly, that they felt it ever after.

I must needs mention one more of Dr. Jabez's projects, which was very extraordinary, and discovered him to be a master of a high reach, and profound invention. Whenever it happened that any was under condemnation, Jabez would offer him a pardon for a certain sum of money :¹ which when the poor caitiff had made all shifts to scrape up and send, his reverence would return a piece of paper in this form :—²

“To all Judges, travelling or stationary, in town, or country circuits, Sheriffs, Superintendents of Police, Constables, Bailiffs, Hangmen, &c. Whereas we are informed, that A. B. remains in the hands of you, or any of you, under the sentence of death ; we will and command you, upon sight hereof, to let the said prisoner depart to his own habitation,³ whatever the charge, or charges brought against him may be ; for which this shall be your sufficient warrant. And if you fail hereof, you and yours may rely upon instant death.⁴ And so we bid you heartily farewell.

Your most humble

Dictator General,
PRESIDENT JABEZ.”

1 Pardon can only be expected, by the condemned, by paying the preachers the necessary demands of money.

2 “PAY HERE AND TAKE TICKET,” or, no pay no ticket.

3 To take his appointments, &c.

4 To use the language of Methodism, to be “Methodistically slain.”

The poor wretches trusting to this became slaves, and were sent to the hulks, or penal settlements for life.

I desire of those whom the learned among posterity will appoint for commentators upon this elaborate treatise, that they will proceed with great caution upon certain dark points, wherein all who are not *vere adepti*, may be in danger to form rash and hasty conclusions ; especially in some mysterious, paragraphs, where certain *arcana*¹ are joined for brevity sake, which in the operation must be divided. And I am certain, that future sons of art will return large thanks to my memory, for so grateful, so useful a hint.

It will be no difficult part to persuade the reader that so many worthy discoveries met with great success in the world ; though I may justly assure him that I have related much the smallest number ; my design having been only to single out such as will be of most benefit for public imitation, or which best seemed to give some idea of the reach and wit of the inventor. And therefore it need not be wondered if by this time President Jabez was become exceeding rich. But, alas ! he had kept his brain so long and so violently upon the rack, that at last it shook itself, and began to turn round for a little ease. In short, what with pride, projects, and knavery, poor Jabez was grown distracted, and conceived the strangest imagination in the world. In the height of his fits, (as

it is usual with those who run mad out of pride,) he would call himself head of the house, and monarch of all he surveyed.¹ He has been known to hang his hat on the highest peg, and when owing to high heels, this was too low, another and another peg was placed a little above. To get a higher peg had now become his favourite sport;² to get up he would rise, by the *rail*,³ a stair at a time. The first above the regular row was a screw, then came a hook, the third was a knob of brass, and high up a round of polished mahogany. To prevent these, or any of these being occupied by any visitors who might be taller than himself, it was his constant care to keep the row well filled. No mistakes could happen, for his own broad buckle shewed to whom they all belonged.⁴ Among his select friends, (so says my author,) it was his highest pleasure to take

1 The question before the Conference was the appointment of a governor for the Proprietary School at Taunton; a suggestion was made, that if a governorship was necessary for Sheffield, it was equally so for Taunton. Dr. ——g was in the chair. "He kindled up, told the brethren that he was not to be dictated to in that chair, that he was not there as an *ordinary* chairman, to put resolutions, &c.; but that, as Mr. Wesley's *successor*, he *personated* that great man, and was to be *recognized* as such." *Fly Sheets*, No. 2, p. 39. Note.

2 A suggestion was made for an illustrative cut of J—z at his sport; but it would have been too decided a *cut*. Ed.

3 The *platform* close by the President's chair.

4 The pegs on which ——g has hung will prove the gibbet, on which he will hang to posterity. See *Fly Sheets*, p. 26-7.

down these old hats, high crowns and low crowns, and clap them all on his head, one above the other, and strut about like a lord.¹ A walking-stick, brought from the West Indies, he would call his *strong-arm*.² Of this stick he grew very fond, and would show it to his friends on all occasions; and if asked the price, it was estimated at a premium of £200 a-year. When Jabez sallied forth, whoever walked by without paying him their compliments, having a wonderful strong breath, he would blow their hats off into the dirt. Meantime his affairs at home went upside down, and his brothers had a wretched time. A while after, he locked the cupboard, and put the key into his pocket, nailed up the cellar, but went in himself by a trap-door, and would not allow his brothers anything to eat or drink, but at such times as it pleased him.³

1 Whether like a lord spiritual or temporal, it would be hard to say; *Monopoly* is the characteristic of the “B—gian Dynasty”—“tricksters, drones, sinecurists, locators, *lords*, selfish cliques, and favouritism.” *Fly Sheets*.

2 Mr. ——g “was connected with slavery in the West India Islands.” *Fly Sheets*, p. 26. Mr. ——g has been helped to a salary of £200 per annum, exclusive of travelling expenses, and the privilege of living upon the people.” *Ibid*, p. 47.

3 The Stationing of the preachers. “No two men have done more *mischief* in the Stationing Committee, to the character, usefulness, and comforts of their brethren, than Doctors ——g and ——n; the one by his arbitrary conduct, prejudices, and prepossessions; and the other by scraping up all the tittle-tattle, all the hearsay and one-sided stories he meets on his way through the

Dining one day at an alderman's in the city, Jabez observed him expatiating, after the manner of his brethren, in the praises of his sirloin of beef. Getting to the bone, the sage magistrate said, "the nearer the bone, the sweeter the meat." When Jabez came home, he would needs take the fancy of cooking up this doctrine into use, and apply the proverb, in default of a sirloin, to the dish before him. Upon the strength of this idea, next day at dinner, the meat having all gone beforehand, the bones were served up in all the formality of a city feast. "Come, brothers, (said Jabez,) fall to, and spare not ; here is excellent good mutton ; or, hold, now my hand is in, I'll help you." At which word, in much ceremony, with fork and knife, he takes out three bones from the dish, and presents one on a plate to each of his brothers, using, at the same time, the alderman's saying, and placing great force on certain words.¹ The eldest² of the three brothers, *then at home*, not suddenly entering into Jabez's conceit, began, with very civil language, to examine the mystery. "Mr. President, (said he,) I doubt, with great submission, there may be some mistake." "What ! (says Jabez,) you are pleasant ; come

Connexion. They both have free scope in the Committee, and as the non-favourites turn up they are marked." Fly Sheets, p. 49. Note.

1 See the contrast between "Doctor ——g's Advice to Preachers," and the "practical influence on the Doctor himself." Fly Sheets, pp. 1, 2.

2 J—s E—t, witty, sarcastic, fond of contrast.

then, let us hear this jest your head is so big with." "None in the world, Dr. ; but, unless I am very much deceived, your reverence was pleased, awhile ago, to let fall a word about mutton, and I would be glad to see it with all my heart." "How! (said Jabez, appearing in great surprise,) I do not comprehend this at all." The second brother,¹ meanwhile, first looked at his plate, and then at the dish, trying, if possible, to make out where the meat was hid. Upon which the youngest,² interposing to set the business aright. "Dr. (said he,) my brother, I suppose, is hungry, and longs for the mutton your reverence has promised us to dinner." "Pray, (said Jabez,) take me along with you. Either you are both mad, or disposed to be merrier than I approve of. If you, then, do not like your piece, I will carve you another, though I should take that to be the choice bit of the whole shoulder." "Pray, Sir, (says Jabez,) eat your victuals, and leave off your impertinence, if you please ; for I am not disposed to relish it at present." But the youngest could not forbear being overprovoked at the affected seriousness of Jabez's countenance. "Dr., (said he,) I can only say, that to my eyes, and fingers, and teeth, it seems to be nothing but a bone." Upon which the second put in his word. "I never saw a piece of mutton, in my life, so nearly resembling a bone twice boiled." "Look ye, gentle-

1 S-l D-n, is the searcher out.

2 W-m G-h, rallying raillery.

men, (cries Jabez in a rage,) to convince you what blind, positive, ignorant wilful puppies you are, I will use but this plain argument; it is true, good, natural mutton as can be bought in any market, which, if you do not like, you may go without." Such a thundering proof as this, left no further room for objection. The three unbelievers began to gather and pocket up their mistake as hastily as they could. "Why, truly, (said the first,) upon more mature consideration——" "Aye, says the second, (interrupting him,) now I have thought better on the thing, your reverence seems to have a great deal of reason." "Very well, (said Jabez,) see you act like brethren." "The three brothers much delighted to see him so readily appeased, returned their most humble thanks, and said they would be glad to serve his reverence." "That you shall, (said Jabez,) I am not a person to refuse you anything that is reasonable. Food moderately taken is conducive to health." At the next meal they expected something substantial.¹ Having spoke thus, he went into his *private* apartments, and in coming out, presented to each of them a large dry crust,² bidding them eat, and not be bashful; for bread was the staff of life. The three brothers, after having performed the usual office, in such delicate conjunctures, of staring a sufficient period at Dr. Jabez, and each other, and finding how matters were like

1 Their next appointments.

2 The worst Stations are given to the Reformers.

to go, resolved not to enter on a new dispute, but let him carry the point as he pleased ; for he was now got into one of his mad fits, and to argue, or expostulate further, would only serve to render him a hundred times more untractable.

I have chosen to relate this worthy matter in all its circumstances ; because it gave a principal occasion to that great and famous rupture¹ which happened about the same time among these brethren, and was never afterwards made up. But of that I shall treat at large in another section.

However, it is certain that President Jabez, even in his lucid intervals, was very much given, in conversation, to be positive in the extreme ; and would, at any time, rather argue to the death, than allow himself to be once in an error. Besides, he had a constant habit of spending his mornings "about town," and returning brimful of news,² would allow no one to contradict a word he said. Talking one day of Chinese waggons, which were made so light as to sail over mountains, and of the Chapel of Loretto travelling from the Holy Land to Italy ; "Zounds, (said Jabez,) where's the wonder of that ? The large house of lime and stone, in which we are, came over seas, and from all lands, the different parts meeting

1 The expulsion of the brothers.

2 Jabez, in his whereabouts, has his pockets filled with newspapers.

at the same time, and fitting together in the same place."¹

In short, Jabez's practices became the common talk; all the neighbourhood began in plain words to say he was no better than a knave. And his three brothers, long weary of his ill usage,² resolved at least to leave him. But first they humbly desired a copy of their father's will,³ which had now lain by neglected time out of mind. Instead of granting this request, he called them all the hard names he could muster up. However, while he was abroad one day upon his projects, the three brothers watched their opportunity, made a shift to come at the will, and took a true copy; by which they presently saw how grossly they had been abused; their father having left them equal heirs, and strictly commanded that whatever they got should lie in common among them all. Pursuant to which, their next enterprise was, to try and break open the cupboard door, and get something to eat and drink, to strengthen their bodies, and comfort their hearts. In this attempt to force the locks, and break in the panels of the iron-lined doors, they used

1 See the accounts of the appropriation of moneys received at the Centenary collections, and applied to the building known as the Centenary Hall.

2 The petty persecutions experienced by the protesting Methodists are become proverbial.

3 Methodism as left by its founder. "Methodism as it was," and not as it is become.

hammer, and poker, and *tongs*,¹ until the whole house, through every apartment, sent back the sounds. With all the strength a lock could not be forced open, or a panel broken in. In the midst of all this clatter and revolution, in comes Jabez, with a file of dragoons at his heels,² and gathering from all hands what was in the wind, he and his men, after several thousands of bitter words and taunts, not very important here to repeat, by main force very fairly kicks the three out of doors, and would never let them come under *his* roof from that day to this.³

SECTION III.

We left President Jabez in open rupture with his three brethren; the three for ever discarded from his house, and resigned to the wide world, with little or nothing to trust to, which are circumstances that render them proper subjects for the charity of a writer's pen to work on; scenes of misery ever affording the fairest harvest for great adventures. And in this the world may perceive the difference between the integrity of a generous

1 *Tongues.* The Fly Sheets.

2 Jabez and his party.

3 The expulsion of the first three, Messrs. E-t, D-n, and G-h.

author, and that of a common friend. The latter is observed to adhere close in prosperity, but on the decline of fortune, to drop suddenly off; whereas, the generous author, just on the contrary, finds his hero in the ditch, from thence, by gradual steps, raises him to a throne, and then immediately withdraws, expecting not so much as thanks for his pains. In imitation of which example, I have placed President Jabez in a noble house, given him a title to wear, and money to spend. There I shall leave him for some time; returning where common charity directs me, to the assistance of his three brothers, at their lowest ebb. However, I shall by no means forget my character of an historian, to follow the truth, step by step, whatever happens, or wherever it may lead me.

The three exiles, so nearly united in fortune and interest, took a lodging together, where, at their first leisure, they began to reflect on the numberless misfortunes and vexations of their life past, and could not tell, on the sudden, to what failure in their conduct they ought to impute them; when, after some recollection, they called to mind the copy of their father's will which they had so happily recovered. This was immediately produced, and a firm resolution taken between them, to alter whatever was already amiss, and reduce all their future measures to the strictest obedience prescribed therein.¹ The main body of the will, (as the reader cannot easily have forgot,) consisted in certain admirable rules,

1 The resolution of the expelled to restore Methodism to its original form.

about the wearing of their coats; in the perusal whereof the three brothers at every period, duly comparing the doctrine with the practice, there was never seen a wider difference between two things; horrible, downright transgressions at every point. Upon which the three resolved without further delay, to fall immediately upon reducing the whole exactly after their father's model.

But here it is good to stop the hasty reader, ever impatient to see the end of an adventure, before we writers can duly prepare him for it. I am to record, that these three brothers began to be distinguished at this time, by certain names. One of them desired to be called James,¹ the second took the appellation of Samuel,² and the third, that of Bill.³ These three had lived in much friendship and agreement, under the tyranny of their brother Jabez, as it is the talent of fellow-sufferers to do; men in misfortune being like men in the dark, to whom all colours are the same. But when they came forward into the world, and began to display themselves to each other, and to the light, their complexions appeared extremely different, which the present posture of their affairs gave them sudden opportunity to discover.

But here the severe reader may justly tax me as a writer of short memory; a deficiency to which a pure modern cannot but of necessity

1 James E—t, 2 Samuel D—n, 3 William G—h.

be a little subject, because memory, being an employment of the mind upon things past, is a faculty for which the learned in our illustrious age have no manner of occasion, who deal entirely with invention, and strike all things out of themselves, or at least by collision, from each other ; upon which account, we think it highly reasonable to produce our great forgetfulness, as an argument unanswerable for our great wit. I ought, in method, to have informed the reader, many pages ago, of a fancy President Jabez took and infused into his brothers, to wear on their coats whatever trimmings came up in fashion ; never pulling off any as they went out of the mode, but keeping on all together, which amounted in time to a medley, the most antic you can possibly conceive ; and this to a degree that upon the time of their falling out, there was hardly a thread of the original coat to be seen, but an infinite quantity of lace and ribbands, and fringe, and embroidery, and points, (I mean only those tagged with *silver*, for the rest *fell off*.) Now this material circumstance having been forgot in due place, as good fortune hath ordered, comes in very properly here, when the three brothers are just going to reform their vestures into the primitive state, prescribed by their father's will.

The three unanimously entered upon this great work, looking sometimes on their coats, and sometimes on the will. James, laying the first hand, at one twitch brought off a large handful of points ; and with a second pull,

stripped away the embroidery. But when he had gone thus far, he demurred a while. He knew very well, there yet remained a great deal more to be done. However, the first heat being over, his violence began to cool, and he resolved to proceed more moderately in the rest of the work; having already very narrowly escaped a swinging rent in pulling off the points, which, being tagged with silver, (as we have observed before,) the judicious workman had, with much sagacity, double sewn, to preserve them from falling. Resolving, therefore, to rid his coat of a huge quantity of silver fringe, he picked up the stitches with much caution, and diligently gleaned out all the loose threads as he went; which proved to be a work of time. When he came to the *bunting* facings, his hand being in he made quick work, and in no time they were utterly *defaced*. Coming to the pockets and flaps, linings and points, he had a long and tedious job, for stitch was covered with stitch. The points being removed, the linings came out, the flaps at last came off, but the pockets were allowed to remain;¹ resolving in no case whatever, that the substance of the stuff should suffer injury; which he thought the best method for securing the true intent and meaning of his father's will. The buckram was taken out, as any one may conceive, without a grain of starch left in it, having lost so many points and stitches. And this is the nearest account I have been

1 Reform Fund.

able to collect of James's proceedings upon this great revolution.

His brother Samuel, went through the work with great patience and care, determined to find out of what the stitches were made, as well as each part of the trimmings added to the coat. The result of this examination may be expected in an elaborate volume, with illustrations; when ready due notice will be given.

But the younger brother Bill, whose adventures were so extraordinary, entered upon the matter with other thoughts, and a quite different spirit. For the memory of President Jabez's injuries produced a degree of hatred and spite, which had a much greater share of inciting him, than any other matters; since these appeared at best only secondary and subservient to the other.

I record, therefore, that brother Bill, brimful of zeal, reflecting with indignation upon Jabez's tyranny, and seeing his brother's hand at work, prefaced his resolutions to this purpose. "What, (said he,) a rogue that locked up the cupboard, put the keys in his pocket, nailed up the cellar, cheated us of our fortunes, palmed his stale crusts upon us for wholesome bread, helped us with bones for mutton, and at last kicked us out of doors; must we be in his fashions with his points! a rascal besides, that all the street cries out against?" Having thus kindled and inflamed himself as high as possible, and by consequence in a delicate temper for beginning a reformation, he set about the work immediately, and in three

minutes, not only overtook, but got beyond,¹ both James and Samuel. For, courteous reader, you are given to understand, that zeal is never so highly obliged, as when you set it a tearing. Bill tore away gold points, silver fringe, and embroidery, at one pull, and rent the main body of his coat from top to bottom.² But the matter was yet infinitely worse (I record it with tears) when he saw the bunting facings were not gone ; being of an impatient temper, without stopping to notice the hundreds of stitches that required the nicest hand, and sedatest constitution to extricate, in a great rage he tore off the whole piece, cloth and all, and flung it into the kennel ; and addressing his brothers, said: " Strip, tear, pull, rend, flay off all, that we may appear as unlike that rogue Jabez as it is possible. I would not for a hundred pounds carry the least mark about me, that might give occasion to the neighbours of suspecting I was related to such a rascal." Samuel begged his brother of all love not to damage his coat by any means, for he never would get such another ; desired him to consider that it was not their business to form their actions by any reflections upon Jabez's, but by observing the rules prescribed in their father's will.

1 In the advocacy of the separation of Church and State.

2 The separation of Church and State is going beyond the founders of Methodism.

SECTION IV.

He that would hold mankind fast, must have something on which to seize such as the nose, the ear, or hand. Now he that will examine human nature with circumspection enough, may discover several handles, whereof the senses afford one apiece, beside a great number that are screwed to the passions, and some few riveted to the intellect. Among these last, curiosity is one, and of all others, affords the firmest grasp; curiosity, that spur in the side, that bridle in the mouth, that ring in the nose of a lazy, an impatient, and a grunting reader. By this handle it is that an author should seize upon his readers; which, as soon as he hath once compassed, all resistance and struggling are in vain, and they become his prisoners as close as he pleases, till weariness or dulness force him to let go his gripe.

And therefore, I, the author of this miraculous treatise, having hitherto, beyond expectation, maintained, by the aforesaid handle, a firm hold upon my gentle readers; it is with great reluctance that I am at length compelled to remit my grasp; leaving them in the perusal of what remains to that natural oscitancy inherent in the tribe. I can only assure thee, courteous reader, for both our comforts, that my concern is altogether equal to thine, for my unhappiness in losing, or mislaying among my papers, the remaining part of these memoirs, which consisted of accidents, turus, and adven-

tures, both new, agreeable, and surprising; and, therefore, calculated in all due points, to the delicate taste of this our noble age. But alas! with my utmost endeavours I have been able only to retain a few of the heads, under which there was a full account, how, at his house, Jabez kept to his old tricks, subject to occasional fits of madness, when the servants were obliged to hold him down, at which he would kick, and splutter, and bend his fists, would vow vengeance against his brothers,¹ said they should not have a penny of his money, for he still called it his, notwithstanding the father's will declared them joint heirs, and equal in every point. He said they may starve for what he cared, they should have none of his mutton or bread. The bones were still served up, and also the crusts. The guests were seen to scrape the one and soak the other. James and Samuel were observed to sit with their father's will by their side, brushing out the marks the additions had made upon their coats, and still picking out the stitches, while Bill's last act was to tear away the buckram from the cloth. But the particulars of all these, with several others, which have now slid out of my memory, are lost beyond all hopes of recovery. For which misfortune, leaving my readers to condole with each other, as far as they shall find it to agree with their

1 The question put to the protesting five, and the request of the President for them to stand up and show themselves, are events worthy of the Conference, held at Newcastle-upon-Tyne, July and August, 1851.

several constitutions; but conjuring them by all the friendship that hath passed between us, from the title page to this, not to proceed so far as to injure their healths, for an accident past remedy. I here pause from my arduous labours, finding my brain begin to swim, and the invention having already taken a departure by an express train, to witness the preparation going on for the great Exhibition. I here wipe my pen, wishing the reader a hearty farewell, but more especially, a good dinner.

APPENDIX.

In looking over some law documents the following came to hand, directing attention to a certain deed belonging to a certain house, and claimed by two parties.¹ The dust being wiped off from the case, it will be found that, the counsel for plaintiff, and the counsel for defendant, were not agreed. When were they known to be? The learned, who have written on this celebrated deed say, that, owing to the thinness of the paper, on which it was written, some affirming it could be seen through—the badness of the ink, and the damp under-ground place into which it was put, it would have taken a long time to get dry, and a longer time for anything to have been made out of it. On this discovery being made, Jabez is report-

¹ VICE CHANCELLOR'S COURT, Wednesday, May 7th, 1851. THE ATTORNEY-GENERAL v. COZENS HARDY.

ed to have said : " If this be the state of the first taken out, what must be the state of the others ? The paper being thinner, the ink worse, and the place in which they are, must prove a thorough damper." No doubt he is right in his conjecture. " If," he continued, " I expose this paper to the air and sun, it will take a long time to get dry, besides, my neighbours may overlook me."

On going into the court-yard,² and seeing a frying-pan³ there, he caught it up, put the paper in, and carried it off to dry before the fire ; the fire was hot as fire always is. Some with the fire, and some with the steam, which flew off from the paper, Jabez's fingers were well nigh cooked between being fried and steamed. To complete the work, the pan was put on the fire, and while our brother blew to his fingers to cool them down, the steam from the pan went up in steam, formed by the damp and ink. The deed was a deed of smoke. The paper, thus *tried* to be dried was really fried, and came out of the pan quite *hard* and dry. A more HARDY deed was never seen, either before or since.

Being dead, it is here entombed with an inscription to its memory.

N. B. The other deeds are *said* to be worth their money still.

2 The court of law.

3 A law court soon gets into high temperature, and turns out to be a warm place for most people.







